

# Rhode-Island Baptist.

EDITED BY ALLEN BROWN,

Preacher of the Gospel.

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We have been permitted to give the following extract from an excellent Oration, on the subject of *Education*, pronounced before the Federal Adelphi Society, at one of their late Anniversaries, by SAMUEL Y. ATWELL, Esq. The whole of the extract, we presumed, would be pleasant to our readers, but we will call their attention, particularly, to that part of it, which relates to Christian Theology. We would, that his sentiments on this subject, more generally prevailed. Did they, we might hope for less infidelity, and more practical Christianity, among gentlemen of professional character, and, indeed, in every walk of life. Would it not be well for all our oration makers to incorporate into their productions, as much as possible, a religious turn of thought? In this way, though they might not be able to promote real piety, they might assist to elevate the standard of morality. Doing this, they would pay a respectful deference to the great Author of their being, and, probably, in some manner, receive from Him a suitable reward. Neglecting to do it, they may lose much, though they might not incur his peculiar indignation, as one anciently did, of whom Holy Writ informs us.—  
“Upon a set day, Herod, arrayed in royal apparel, sat

upon his throne, and made an oration :” “the Angel of the Lord smote him, because he gave not God the glory ; and he was eaten of worms, and gave up the ghost.” We shall entitle the extract—

#### FAULTS IN EDUCATION.

*Too much attention is paid by certain individuals to the study of the dead languages.*

In order, however, for the system of Education to be productive of any great general utility to the various and diversified classes of men, it must embrace a more extended variety of topicks, and those better adapted to the ordinary wants and uses of society. Those branches of science should occupy the attention of the students, which not only delight the imagination, or give point and acuteness to the intellect, but which extend his knowledge of useful facts, and can be incorporated with the common and every day business of life. Too much time with us is devoted to the acquisition of the ancient dead languages. To the scholar, or the professional man, a knowledge of them is perhaps indispensable; they are the common language of the learned, the shibboleth to the technical mysteries of the sciences; and as such, are necessary to be known by those whose lives are exclusively devoted to the acquisition of scientific attainments. But to those who mix in the active bustle of the world, who are the principal actors and sufferers in life's great pageant, a scholar-like proficiency in Latin and Greek, is no more necessary than a knowledge of astronomy would be to that animal which naturalists say never looks higher than his head. The time was once, when all the treasures of learning were shrouded by the veil of dead languages; when but few had time or inclination to bring them from their obscurity, and expose them to the unrestrained view of the publick. At the intellectual banquet, the literature, science, arts, history and morality of the ancients were served up for the exclusive use of

those who sat above the salt ;\* but happily for us, those times are past ; all of ancient manners or men, of their actions or writing, that is worthy to be known, can be acquired by every one who can read his mother tongue, and the morality of Socrates and Seneca, the philosophy of Plato and Aristotle, the manly elegance of Tacitus, the sublimity of Homer, the wit of Horace, and the eloquence of Cicero, are as dishes in an ordinary, to which every one may come, and of which every one may partake. It is true, that in translations we lose much of the delightful melody and euphony of the ancient languages. The harsh, grating, unequal, serpent-like sound of the English is far less agreeable to the ear, than the soft-flowing syllables of the Greek, or the imposing grandeur of the Latin ; but to spend a large part of the most important period of our lives in acquiring that which, when obtained, administers mostly to the gratification of the senses, without materially improving the mind, is an offence against both common sense and common prudence ; it is following the example of the Roman Emperor, who occupied his own and his subjects' time in furnishing an imperial banquet with the brains of Peacocks. Instead, therefore, of devoting so much attention to the acquisition of the dead languages, let subjects of more general and practical utility afford employment for the student. History, both ancient and modern, the biography of good and great men—men illustrious for their virtues and their patriotism, natural and moral philosophy, metaphysics, so far as they are applicable to the great purposes of life, and illustrate the mental and moral energies of man, the science of general politics, the constitution, form of government, resources, physical properties, and moral and intellectual character of our country, should form prominent features in the education of an American Freeman.

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\* Alluding to a custom prevailing in the chivalrick ages, of placing the salt-cellar on the table as a dividing line between the nobility and the vassals. Those who sat above the salt (i. e. towards the head of the table) were considered the most honourable, while those who were placed below, ranked as the baser part of the assembly.



*Christian Theology is too much neglected by all.*

Our system of education is faulty in one other most important particular. The study of Christian Theology, a branch of general science, eminently entitled to our best regards and constant attention, is almost entirely neglected among us.—Among the Spartans and Athenians, the youth in the heroick ages, were early taught the religion of their country; and reverence for the Gods was a sentiment, which occupied the first place in the moral and political institutions of the time. Literature and the arts were closely connected with religion, and when all who bore the Grecian name were summoned to attend the worship of Olympian Jove, poetry, painting, statuary and philosophy lent their aid to embellish and adorn this imposing solemnity. All those who sought for fame, from brilliancy of fancy, cultivated intellect, or fervency of devotion, or from a proficiency in those manly exercises which distinguished the Greeks, crowded to the Olympick festival, to contest with each other the right to the applause of their assembled countrymen. Intellectual endowments, and the worship of the Gods were thus mutually connected, and the arts furnished the most attractive and splendid adornments to religion.—Iphitus and Lycurgus deemed the knowledge of the religion of their country a matter of sufficient concern and importance to require the early attention, and employ the mental and moral faculties of the Grecian citizens; but, in this country, Theology is one of the last subjects to which the scholar or man of the world directs his thoughts. Nay, so far is this neglect carried, that the student frequently leaves the University, better acquainted with the trifling fables and disgusting absurdities of the heathen mythology, than with that divine system of morals, which was proclaimed amid the thunders and lightnings of Horeb. The intimate and necessary connexion which exists between virtue and temporal happiness, has long been noticed by thinking men.

and the precepts of morality acquire new and energetick force, and have a more lasting effect upon the mind and passions, when they have the sanctions, and are enforced by the requirements of religion. A thorough and practical knowledge of the sublime truths of the Christian Revelation; a knowledge, not merely speculative and theoretical, derived from common report or the opinions of others, but one which has its foundation in the heart, and is actively carried into the life and conversation, is as necessary to make a good citizen, as it is to constitute the good man. The statesman and the philosopher, the merchant and the mechanick, are equally interested in obtaining correct views of the being, powers, attributes and requirements of that supreme intelligence, who pervades all space, "finds bottom in the uncomprehensive deep, keeps place with thought," and is at once the parent and the judge of all living. The influence of religion upon the social affections, and its power of enhancing the domestick felicity of man, was duly appreciated by the sages of the olden time. They well knew that the duties incident to the social relations were more actively reciprocated and fulfilled, when enjoined by the commands of religion; that men more steadily followed the paths of virtue and honour, and were more ardently engaged in promoting the happiness of society, when the controlling motive was a sincere devotion to the service of Deity. Hence they placed every passion and affection of the human heart, every relation which might be sustained between members of the human family, under the immediate protection and control of some tutelar divinity, that a constant sense of moral and religious obligation might be incorporated with every action and feeling of life. If the cold and lifeless institutions of the ancient mythology were thus productive of social and moral good, how much greater benefit would mankind derive from an early and habitual acquaintance with the precepts of that religion which emanated from the great and only source of wisdom and of virtue. Theology should be studied in our universities with a direct reference to

its practical utility and the intimate connexion that it holds with the arts and sciences, and the mode of investigation should be equally free from the monkish and sectarian restraints of the earlier days of Oxford and Cambridge; and that atheistical indifference of feeling and impious latitude of thought which distinguished the French academy in the time of Condorcet and Voltaire.

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For the Rhode-Island Baptist.

#### ARMINIAN BAPTISTS.

*Mr. Editor*—I observe, in some Nos. of the Baptist, you have mentioned the Arminian, or, as they are sometimes called, Free Will Baptists. I have recently received letters from two of the Ministers of this denomination, on the subject of the sentiments and discipline of their order. I presume the authors did not design them to appear in print, but I trust they will forgive me, if I present you a few extracts from them, for insertion (if you think proper) in your Magazine.

O. F. B.

In relation to the independency of their churches. Elder Buzzell says, "Our churches, both collectively and individually, acknowledge Christ as their only head and law-giver; and consider themselves amenable only to him, (without the interference of Lord Bishops, Popes, or Synods, to make and impose laws upon them;) they have, therefore, universally adopted his perfect law of liberty (the Holy Scriptures) as their only *rule* of faith and practice, and book of church discipline, to the exclusion of all creeds, articles of faith, church platforms, &c. made by men. It should be understood that they have first given themselves to the Lord, and then to one another, by the will of God. So, that notwithstanding they consider themselves as so many separate and independent churches, with Christ



as their head; yet they consider themselves united in one common cause, under the same head, even Christ; all enjoying equal rights and equal privileges, and all under gospel obligation to watch over, aid, assist and build each other up in their most holy faith, agreeable to the rules given by him and his Apostles; hence they assume the title of "The United Churches of Christ."

On the same subject, Elder Chase observes: "I understand that the churches are free and independent of each other, have power to admit members or reject them, to choose officers, or displace them, without any assistance from any other body of people. We associate together, and form our Quarterly and Yearly Meetings for the purpose of hearing from each other, and taking counsel together."

Concerning their sentiments, Elder Buzzell writes: "We are generally firm in the belief of the Trinity of God; the free moral agency of man; his total depravity by the fall; the full and finished atonement by Christ; the appearance of the grace of God that bringeth salvation to *all men*; justification by faith; efficacious grace in conversion; the gift of the Holy Spirit of promise, as a seal to true believers; their perseverance in grace, by living in obedience to God; the assurance of eternal salvation to all such as endure to the end; the second appearance of Christ; the general resurrection of the dead, and general judgment; the eternal life and happiness of the righteous, and the everlasting punishment of the wicked—and indeed in every thing which is recorded in the Holy Bible."

He adds: "We feel friendly towards all people; we hold communion with all real Christians of all denominations. As to useful learning, we prize it highly; and advise all our preachers to obtain as much as they can, especially Biblical learning, or the knowledge of the Holy Scriptures. Concerning the missionary cause, we wish well to all who are piously engaged in it. A great part of our preachers are ordained upon the travelling plan; our number is comparatively small, and

we have hitherto found so much to do in our own country, we have not found it our duty to send any on foreign missions; but if any of our young men should feel it their duty, I have no doubt but every impediment would be removed."

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*A general view of the Rev. Mr. Wesley's doctrine.*

BY FLETCHER.

(1.) For above these sixteen years, I have heard him frequently in his chapels, and sometimes in my church; I have familiarly conversed and corresponded with him, and have often perused his numerous works in prose and verse; and I can truly say, that during all that time, I have heard him upon every proper occasion, steadily maintain the total fall of man in Adam, and his utter inability to recover himself, or take any one step towards his recovery, *without the grace of God preventing him, that he may have a good will, and working with him when he has that good will.* The deepest expressions that ever struck my ears on the melancholy subject of our natural depravity and helplessness, are those which dropped from his lips; and I have ever observed that he constantly ascribes to divine grace, not only the good works and holy tempers of believers, but all the good thoughts of upright heathens, and the good desires of those professors whom he sees *begin in the spirit and end in the flesh.*

(2.) I must likewise testify, that he faithfully points out Christ as the only way of salvation; and strongly recommends faith as the only means of receiving him, and all the benefit of his righteous life and meritorious death.

(3.) The next fundamental doctrine in Christ, is that of holiness of heart and life; and no one can here accuse Mr. W. of leaning to the Antinomian delusion, which makes void the law through a speculative and



barren faith ; on the contrary, he appears to be peculiarly set for the defence of practical religion. Not satisfied to preach holiness begun, he preaches finished holiness, and calls believers to such a degree of heart-purifying faith, as may enable them continually to triumph in Christ, who of God is made unto them sanctification as well as righteousness.

(4.) But this is not all ; he holds also general redemption, and its necessary consequences. He asserts, with St. Paul, that Christ, by the grace of God, tasted death for every man, and this grace he calls free, as extending itself freely to all. Nor can he help expressing his surprise at those pious ministers, who maintain that the Saviour keeps his grace, as they suppose he kept his blood, from the greater part of mankind, and yet engross to themselves the title of preachers of free grace.

He frequently observes, with the same Apostle, that Christ is the Saviour of all men, but especially of them that believe ; and that God will have all men to be saved, consistently with their moral agency, and the tenor of his gospel.

With St. John, he maintains that *God is love*, and that "Christ is the propitiation not only for our sins, but also for the sins of the whole world ;" With David, he affirms, that "the Lord is loving to every man, and his mercy is over all his works ;" and with St. Peter, that "the Lord is not willing that *any* should perish, but that *all* should come to repentance ;" yea, that God, without hypocrisy, "commandeth *all* men, every where, to repent." Accordingly, he says, with the Son of God, "whoever will, let him come, and take of the water of life freely ;" and after his blessed example, as well as by his gracious command, he preaches *the gospel to every creature*, which he apprehends would be inconsistent with common honesty, if there was not a gospel for *every creature*. Nor can he doubt of it in the least, when he considers that Christ is a King as well as a Priest, that we are under a law to him, that those men who will not have him reign over them, shall be

brought and slain before him ; yea, that he will judge the secrets of men according to St. Paul's gospel ; take vengeance of all them that obey not his own gospel ; and be the author of eternal salvation to none but *them that obey him*. With this principle, as with a key given us by God himself, he opens those things which are hard to be understood in the epistles of St. Paul, and which they that are unlearned and unstable, wrest, as they do some other scriptures, if not to their own destruction, at least to the overthrowing the faith of some weak Christians, and the hardening of many, very many infidels. He believes that Christ redeemed him and all mankind ; that, for us men, and not merely for the *elect*, he came down from heaven, and made upon the cross a sacrifice for the sins of the whole world.

I must, however, confess, that he does not, as some real *protestants*, continually harp upon the words *free grace* and *free will*, but he gives reasons of considerable weight for it : 1st. Christ and his Apostles never did so. 2d. He knows the word *grace* necessarily implies the *freeness* of a favour ; and the word *will* the freedom of our choice ; and he has too much sense to delight in perpetual tautology. 3d. He finds by blessed experience, that when the will is touched by divine grace, and yields to the touch, it is as free to good, as it was before to evil. He dares not, therefore, make the maintaining of *free will*, any more than of *free breath*, the criterion of an unconverted man. On the contrary, he believes none are converted but those who have a *free will* to follow Jesus ; and far from being ashamed to be called a *free-willer*, he affirms it as essential to all men to be *free-willing creatures*, as to be *rational animals* ; and he supposes he can as soon find a diamond or a flint without gravity, as a good or bad man without *free will*.  
(*To be continued.*)

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#### POLLY OF ATHEISM.

One evening, when Diderot and Roux had outdone each other in talking Atheism, the Abbe Gallani, who

had listened *patiently*, said:—"Gentlemen, gentlemen, allow me to say, that if I were the Pope, I would clap you both up in the Inquisition; or if I were King of France, in the Bastile; but having the happiness to be neither, I have only to promise to meet you here next Thursday, and I hope you will hear my answer as patiently as I have heard you." "Very well," they all exclaimed, and particularly our Atheists, "on *Thursday*."

Thursday came, and after dinner and coffee, the Abbe gathered himself up into an arm-chair, cross-legged like a tailor; and as the weather was hot, holding his wig in his left hand, and gesticulating with his right, he proceeded as follows:—

"Let me suppose that one of you, gentlemen, who believe that this world is the production of chance, were to go to a gaming table, and your adversary were to throw sizeace, twice, thrice, four, five and six times running. The game proceeds, and your adversary still goes on throwing the main of seven, and without variation or interruption, wins every stake. Diderot will now lose his temper as well as his money; he will now swear that the dice are loaded, that the adversary is a blackleg, and that the house is a *hell*! Ah, Mr. Philosopher, because the same side of the two dice came uppermost for ten or a dozen times, and you lose a few shillings, you firmly believe that is caused by trick, an art, a combination, in short, by a *master swindler* and his subservient tools; and yet seeing in the universe around you millions of combinations, more regular, more difficult, more complicated, and all certain—all useful—all beautiful—you never suspect that the *dice of nature* are loaded, that there is indeed an art, a combination, and a *Master Intelligence* above, who regulates the great play by his subservient tools, and confounds the reason and the skill of such short-sighted creatures as you."—*Memoirs de l'Abbe Morellet*.

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*Extract from Beattie's Essay on Truth.*

Fatalists are fond of inferring moral necessity from physical, in the way of analogy. But some of their ar-



guments on this topick are most ridiculously absurd. "There is (says Voltaire's *Ignorant Philosopher*) nothing without a cause. An effect without a cause, are words without meaning. Every time I have a will, this can only be in consequence of my judgment, good or bad; this judgment is necessary; therefore, so is my will." All this has been said by others; but what follows, is, I believe, peculiar to the ignorant philosopher. "In effect (continues he) it would be very singular, that all nature, all the planets, should obey eternal laws, and that there should be a little animal, five feet high, who, in contempt of these laws, could act as he pleased, solely, according to his caprice." Singular! aye, singular indeed. So very singular, that yours sir, if I mistake not, is the first human brain that conceived such a notion. If man be free, no body ever conceived that he made himself so in contempt of the laws of nature; it is in consequence of a law of nature, that he is a free agent. But passing this, let us attend to the reasoning. The planets are not free agents—therefore it would be very singular that man should be one.—Not a whit more singular than that this same animal of five feet should perceive, and think, and read and write, and speak; attributes which no astronomer of my acquaintance has ever suffered to belong to the planets, notwithstanding their brilliant appearance and stupendous magnitude. We do too much honour to such reasoning, when we reply to it in the bold, but sublime words of a great genius:

"Know'st thou th' importance of a soul immortal?  
Behold this midnight glory, worlds on worlds!  
Amazing pomp! redouble this amaze;  
Ten thousand add,—and twice ten thousand more;  
Then weigh the whole—*one soul* outweighs them all,  
And calls th' astonishing magnificence  
Of unintelligent creation poor."

Some fatalists deny that our internal feelings are in favour of moral liberty. "It is true (says a worthy and ingenious author) that a man, by internal feeling, may

prove his own free will, if by free will be meant the power of doing what a man wills or desires; or of resisting the motives of sensuality, ambition, &c.—that is free will in a popular sense. Every person may easily recollect instances, where he has done these several things. But these are certainly foreign to the present question. To prove that a man has free will in the sense opposite to mechanism, he ought to feel that he can do different things, while the motives remain exactly the same. And here I apprehend the internal feelings are entirely against free will, where the motives are of a sufficient magnitude to be evident: where they are not, nothing can be proved.” (Hartley.) Questions of this kind would be more easily solved, if authors would explain their doctrine by examples. When this is not done, we cannot always be sure that we understand their meaning, especially in abstract subjects; where language, after all our care, is often equivocal and inadequate. If I rightly understand this author, and am allowed to examine his principles by my own experience, I must conclude that he very much mistakes the fact. Let us take an example: A man is tempted to the commission of a crime; his motive to commit it, is the love of money, or the gratification of appetite; his motive to abstain, is a regard to duty or reputation—suppose him to weigh these motives in his mind, for an hour, a day, or a week; and suppose, that during this space, no additional consideration occurs to him on either side; which I think may be supposed, because I know it is possible, and I believe often happens. While his mind is in this state, the motives remain precisely the same; and yet it is to me inconceivable, that he should, at any time during this space, feel himself under a necessity of committing, or under a necessity of not committing the crime. He is, indeed, under a necessity either to do, or not to do; but every man, in such a case, feels that he has it in his power to choose the one or the other.

Again—Suppose two men, in the circumstances above-mentioned, to yield to the temptation, and to be differ-

ently affected by a view of their conduct; the one repining at fortune, or fate, or Providence, for having placed him in too tempting a situation, and solicited him, by motives too powerful to be resisted; the other blaming and upbraiding himself for yielding to the bad motive, and resisting the good. I would ask, which of these two kinds of remorse or regret is the most rational? The first, according to the doctrine of the fatalists; the last, according to the universal opinion of mankind. No divine, no moralist, no man of sense, ever supposes true penitence to begin, till the criminal becomes conscious that he has done or neglected something which he ought not to have done or neglected; a sentiment which would be not only absurd, but impossible, if all criminals and guilty persons believed, from internal feeling, that what is done could not have been prevented. Whenever you can satisfy a man of this, he may continue to bewail himself, or repine at fortune, but his repentance is at an end. It is always a part of the language of remorse, "I wish the deed had never been done; wretch that I was, not to resist the temptation." Does this imply that the penitent supposes himself to have been under a necessity of committing the action, and that his conduct could not possibly have been different from what is? To me, it seems to imply just the contrary. And am not I a competent judge in this matter? Has not this been often the language of my soul? And will any man pretend to say, that I do not understand my own thoughts, or that he knows them better than I? All men, indeed, have but too frequent experience of at least this part of repentance; then why multiply words, when by facts it is easy to determine the controversy?

I have conversed with many people of sense on the subject of this controversy, concerning liberty and necessity. To the greater part, the arguments of Clarke and others, in vindication of liberty seemed quite satisfying; others owned themselves puzzled with the subtleties of those who took the opposite side of the question; some reposed full confidence on that conscious-



ness of liberty which every man feels in his own heart : in a word, as far as my experience goes, I have found all the impartial, the most sagacious and virtuous part of mankind, enemies to fatality in their hearts ; willing to consider the arguments for it as rather specious than solid ; and disposed to receive, with joy and thankfulness, a thorough vindication of human liberty, and a logical confutation of the opposite doctrine.

(*To be continued.*)

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*Conquest of Canaan by the Israelites.*

The right of the descendants of Abraham to the land of Canaan has been questioned ; and their conduct in taking forcible possession of that country, and exterminating its inhabitants has been severely censured.—Unbelievers have represented this transaction as conclusive evidence that the lawgiver of the Jews was not sent by God, and that the command for extermination was not given from heaven.

To this it has been replied, that God, as the sovereign of the universe, has a perfect right to appoint the bounds of man's habitation, and to give to his creatures, as their inheritance, that part of his own world which seems best to Him ; and that it ought not to shock our moral feelings, for Him to employ men, as instruments, to inflict his righteous judgments, more than the use of earthquakes, pestilence and tempests for the same purpose. This view of the subject ought to be satisfactory ; because the divine sovereignty is unquestionable, and God always has good reasons for his conduct, whether he chooses to reveal or reserve them.

But while this is the case, some learned and ingenious writers have endeavoured to show that the Israelites, in conquering Canaan, only repossessed themselves of their own property ; and that the work of extermination was one of necessity. Their arguments deserve attention. We shall present the substance of them, for the information of our readers.

That one may be able to enter fully into this subject, it is necessary to consider the state of the world in the days of Abraham. According to the Hebrew chronology, the 75th year of the life of Abraham, when he left Haran, and went to Canaan, was the 426th year after the Deluge. This overwhelming judgment had left only eight human beings alive on the earth. The progress of population was, no doubt, extremely rapid, as there was abundance of food, and no temptation to carry on long and desolating wars. Yet we may believe that many parts of the earth were entirely without inhabitants; and in others, they were few and thinly scattered. This was manifestly the case with the land of Canaan. For it appears that Abraham and Lot, with their numerous herds and flocks, went freely from place to place through the whole land, as was the custom with those who lived a pastoral life, and no one molested them. It is true, that there is mention of several kings in the land of Canaan at the time of which we speak, as the king of Sodom, the king of Gomorrah, the king of Gerar, &c.; but we must not permit ourselves to be deceived by the present state of Europe, into an opinion that these were governours of extensive territories, and of great nations. They were no more than chieftains of small tribes, who had recently settled in that country. They came into Canaan, indeed, earlier than Abraham; but there is reason to believe not much earlier. In Gen. xii. 6, it is said, "The Canaanite was *then* in the land." From which it is inferred that they had not originally settled there. And the learned Michaelis makes it probable, that these small tribes were emigrants from a country lying farther south, who came into Canaan for the purpose of making settlements there, as Abraham did a little after them. They had no right at all but that of occupancy; and they seem to have admitted that Abraham's right was as good as theirs. Indeed, he, Isaac, and Jacob were not molested in their possessions, and their claims were not disputed by the other inhabitants. From Beersheba in the south, to the northern shore of

the Sea of Tiberias, as it was afterwards called, these patriarchs seem to have occupied without hindrance. The greater part of the land, then, was theirs, by as perfect a right as could possibly be established; the right which accrues from taking possession of *unclaimed* land, and making improvements on it.

But it will be said, that Jacob and his family left their possessions in the land of Canaan, and went to live in Egypt; and that, by abandoning this property, they relinquished their right to it. To this it is replied, that the sojourn in Egypt was *necessary*, and that it was designed to be *temporary*. Abraham and his posterity had possessed the land upwards of two hundred years, and when they left it for a time, they gave sufficient indications that it was their intention to return.

The following passages of scripture will show this whole subject in a just point of light:

Gen. xii. 5—9. "And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. And Abraham passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called on the name of the Lord. And Abram journeyed, going still on toward the south."

Gen. xiii. 4, 14, 18. "Unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord. And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. Then Abram removed his tent, and came



and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."

Gen. xv. 7, 13—21. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said unto Abram, know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy father's in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and Perizzites, and the Raphaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

Gen. xvii. 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Gen. xxi. 25—30. "And Abraham reproved Abimelech, because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it but to-day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, what mean these seven ewe lambs, which thou hast set by themselves? And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well."

These quotations are made to show that Abraham put in a claim to this land for himself and his posterity.— And this they do most decisively. For even on the supposition of the unbeliever, that God did not appear to Abraham and declare his purpose of giving to the patriarch and his posterity that land, it is hard to conceive how Abraham could, in stronger terms, assert his claim to it, than by declaring that it was given to him for an inheritance by the God of Heaven. We see also evidence here of Abraham's making such improvement as suited his pastoral life; he dug wells and erected altars. Among the shepherd tribes, digging wells is fully equivalent to building houses among us.

(To be continued.)

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#### BLOODY SWEAT.

The awful and affecting event mentioned by St. Luke, chap. xxii. verse 44, "*His sweat was as it were, great drops of blood falling down to the ground*"—has been the subject of many sceptical objections, to which it is amply sufficient to reply: first, that even if such a circumstance were impossible, the Greek particle "*osei*," translated "*as it were*," perfectly admits of a figurative meaning; but, secondly, that such a circumstance, far from being impossible, has actually taken place in other instances, or at least circumstances so analagous to it, as to render the account in question, fully credible, even if it had not the sanction of holy writ to support it. By consulting Poole and other commentators, the reader will find several examples in illustration of the sacred text, to which others might be added from modern medical publications: but it is not, I believe, generally known, that Voltaire himself has narrated and attested a fact which ought for ever to stop the mouth of infidels of minor magnitude. Speaking of Charles the Ninth, of France, in his *Universal History*, he says—"He died in his 25th year: his disorder was of a very remarkable kind, the blood oozed out of all

his pores. This malady, of which there have been other instances, was owing either to excessive, or to violent agitation, or to a feverish and melancholly temperament." It is not an unimportant corroboration of the truth of the sacred Scriptures, that they relate, with perfect simplicity, and without note or explanation, circumstances which at the time they were recorded, must have appeared to most readers absolutely incredible, but which have been so frequently illustrated and proved by the researches of Christians, and even by the incidental admission of infidels themselves. —*Literary Magazine.*

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#### THE PSALMS.

*From Horne's Preface—Extract No. 1.*

The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlements in Canaan; their law, priesthood and ritual; the exploits of their great men, wrought through faith; their sins and captivity; their repentance and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom and priesthood; the effusion of the spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our own meditations. We are instructed how to conceive of them aright, and to express the different affections, which,



when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces of poetry; and poetry itself is designed yet further to be recommended by the charms of musick, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the Son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, "every tree that is pleasant to the sight and good for the food:" and above all, what was then lost, but is here restored, THE TREE OF LIFE IN THE MIDST OF THE GARDEN.— That which we read, as matter of speculation, in the other Scriptures, is reduced to practice when we recite it in the Psalms; in those, repentance and faith are described, but in these they are acted; by a perusal of the former, we learn how others served God, but, by using the latter, we serve him ourselves.

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#### CHICKASAW TRADITIONS.

The Great Spirit first made the ground and animals, afterwards he made a man, but not knowing how he should be conveyed down to the earth, called upon the raven to carry him. He replied, he was willing, but feared he was not well qualified for the task; for in flying through the air, he was very unsteady. He made a trial, but was obliged to return. The thing with many things (i. e. the Spider) then undertook and safely accomplished the work. A woman was made and sent down in like manner. Near to the spot where they alighted, a large lick was made, a deer brought too it. This deer shook itself, and thus dislodged a large number of hairs, which immediately sprung up so many new deer. The woman directed the man to kill one of these

deer, take out its melt and burn it, and he would always be a successful hunter.\* He made an attempt but did not succeed. The woman took his weapons and soon accomplished the task. For this exploit she was changed into a man and he became a woman.

The great Spirit drew lines on the surface of the earth with his rod; these afterwards became rivers.— For a long time men lived on meat alone. Corn was obtained in the following manner. They discovered a crow eating something, and frightened it so that it let its provision fall. They did not know what it was, but preserved and planted it. From this they procured a plentiful supply, and found it a very good thing to fill the stomach. People complain about the crows taking a little corn from them, but the truth is, they are the right owners of it. [In this country the crows are exceedingly numerous, and uncommonly destructive on corn while it is in the milk. Frequently all the hands employed in making a crop are required to guard it against their depredations until the corn becomes hard.]

When the sun and moon were created, they were brothers. The moon, on some occasion, told a falsehood, for which he was rebuked by the Creator, and condemned to walk in the night. This caused him to weep; and having had some black paint in his hands, as he wiped away the tears, he stained his face. Hence those dark spots still discoverable on the moon.

When the Indians die, they go to the west. What kind of a country they inhabit, is not known. The sun has not reached the meridian with them when he sets with us. At what time the world will come to an end, is unknown, but before it takes place, there are to be five rains of a remarkable kind. 1st. A yellow rain. 2d. Red. 3d. Black. 4th. White. 5th. A rain of oil. The world is then to be burned or turned upside down; it is generally thought it will be burnt, as the oil

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\* This custom is still in use amongst hunters. None of this deer is eaten.

will prepare it for burning. A certain description of persons, infamously wicked, will be burnt with it.— They will roll in fire, yet cannot die. Even if they attempt to shoot themselves, they cannot do it. There are to be other signs before the end of the world, such as great shaking of the earth, &c. It has also been said by the old Indians, that before that event should take place, the Indians and whites would mix, so that the tribes would be confused and lost, and therefore they would not know to what nation they formerly belong.— Part of what was foretold concerning this has already come to pass.

There is an old tradition concerning a great flood of waters. All the animals and all the birds were drowned except a lark, which saved itself by fastening to the under side of the sky. The waters rose so high as to wet its tail, which produced a black stripe across it, a mark which those birds still retain.

The Chickasaws came from the west. Two brothers agree to go in search of a country which abounded with all kinds of game; on which account it might be called the land of life, or the life-giving land. They set out together with their families. One out-travelled the other, and went on to the Creek nation, where the family still exists. [It is a well known fact, that a part of the Creek nation has always refused to join in any war against this nation.] The other settled at Old Town, (alias Chickasaw old fields, about 18 miles above this,) and from him this nation is descended. Three French armies have, at different times, come against the Chickasaws. The Choctaws engaged to assist the second army; but when they came to the Chickasaw towns, they stole the baggage of the French, and left them to be cut off. There is a large nation from which they sprung, in the west. Part of them once set out in search of these. They proceeded as far as the Quawpaw nation, (a tribe on the other side of the Mississippi,) by whom they were so discouraged, that they abandoned their intention, and returned home."—*Southern Intelligencer*.



## REVIVALS.

In different parts of our country, the sound of salvation is heard, and sinners are flocking to Jesus. A letter from Sutton, Vermont, to the Editor of the Religious Informer, gives an account of a glorious revival of religion among the Arminian Baptists, in that and three other neighbouring towns. "There has been, I should judge, (says the writer,) not far from four hundred, who have professed faith in Christ, since last August, and the work is still going on." Probably, other denominations share in this work, as the letter states, in substance, that only about two hundred of the converts have been baptized by the Free-Will Ministers. Several other letters, and extracts of letters, are contained in the same paper, from Brookfield, N. Y. Belmont, Me. and Waterford, Vermont, communicating the intelligence of similar revivals among the same people, in those places.

O, Jesus! ride on, thy kingdom is glorious.

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 BEAUTIFUL THOUGHT.

The body of a martyr [or saint] is buried in the earth; and so is the root of the finest flower; but neither of them "perisheth for ever." Let but the winter pass, and the spring return, and lo, the faded and withered flower blooms; the bud, sown in corruption, dishonour and weakness, rises in incorruption, glory and power.—*Horne.*

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 133d PSALM.

*Translated by R. Lowth.*

How blest the sight, the joy how sweet,  
 When brothers join'd with brothers meet  
     In bands of mutual love!  
 Less sweet the liquid fragrance shed  
 On Aaron's consecrated head,  
     Ran trickling from above:  
 And reach'd his beard and reach'd his vest:  
 Less sweet the dew on Hermon's breast,  
     On Sion's hill descend:  
 That hill has God with blessings crown'd  
 There promised grace that knows no bound,  
     And life that knows no end.

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